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The Semi (10-27-2008)

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the SEMI

FALL 5 • October 27, 2008 • Special Politics Issue #3

CONNECTING THE CAMPUS • CREATING DIALOGUE

Below are excerpts from two of the *Fuller Theological Seminary Community Standards*

"Fuller Theological Seminary believes that sexual union must be reserved for marriage, which is the covenant union between one man and one woman, and that sexual abstinence is required for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture. Consequently, the seminary expects all members of its community—students, faculty, administrators/managers, staff, and trustees—to abstain from what it holds to be unbiblical sexual practices."

[Community Standard 4, Sexual Standards]

"Fuller Theological Seminary also does not discriminate on the basis of sexual orientation. The seminary does lawfully discriminate on the basis of sexual conduct that violates its biblically based *Community Standard Statement on Sexual Standards*. The seminary believes that sexual union must be reserved for marriage, which is the covenant union between one man and one woman. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture. Therefore, the seminary expects members of its community to abstain from what it holds to be unbiblical sexual practices." [Community Standard 7, Policy Against Unlawful Discrimination]

Every member of the Fuller Community is required to abide by these standards, even as we encourage free debate—in light of our shared commitment to God's authoritative Word—about the important issues facing church and culture.

Homosexuality, the Church, and Justice

Opinion by Justin Ashworth

Proposition 8 raises a pressing issue. It's confusing, too, since many twenty-somethings know gay people and can't imagine telling them we do not think they can get married or be ordained. But this points to how, for the church, Proposition 8 is not the issue.

Rather, if "politics" names a community's deliberation about what it should do about specific issues (Robert Jensen)—the economy, for example, or, in this case, whether to marry two people of the same sex—then the first political task of the church regarding homosexuality is to discuss, argue, and debate together about what we, as the church, are going to do. More important than the question how to cast a ballot, is the question how to be the church. But some not-necessarily-Christian language has gotten into the church and its imagination, so that we have to think through the arguments bolstered on all sides. I choose four interrelated issues.

1. Rights. We hear constantly: denying homosexuals the right to marry is unjust. Justice—"fairness towards everyone"—demands that homosexuals not be discriminated against on the basis of sexual preference. For America to be just, they should have the same rights as everyone else. This argument is simply unconvincing

for the church. Marriage is a gift, we say, and many traditions consider it a sacrament. No one has a "right" to the sacraments. And indeed, as a prayer in *The Book of Common Prayer* goes, creation, preservation, and all the blessings of this life—all these are gifts. No one has a right to any of these. This notion of "rights" ought to be stricken from our imaginations.

2. Oppression, persecution, marginalization. It is a sad failure of the church to have poured out so much vitriolic disdain on a people almost everywhere suspected and in most places rejected or reviled. So can a same-sex union be conceived as a gift from the Triune God? In one sense, definitely: the blessing of a same-sex relationship is a more than welcome respite from the loneliness, exclusion, and persecution gays almost everywhere experience (not just "feel"). Can the church

Continued on page 5

SEMI-RELEVANT

If you missed it, be sure to reference the excerpts from Fuller's Community Standards on the front page of this issue (the rest of which are available online: www.fuller.edu/about-fuller/mission-and-history/community-standards.aspx). As we embark on a political discussion of this nature, it is important to remember and understand Fuller's official policy.

I hope these past few political issues have been helpful for the community. Let's all keep in mind the mandates of Jesus to love our God, our neighbors, and our enemies as we discuss Proposition 8.

I also want to clarify the nature of

this issue. If you have read the SEMI often, you are aware that there are often themes that many of the articles fit into. The funny thing is, the intended theme is often different than the end subject of most articles. This issue (week 5) was intended to be an issue covering the California propositions. Since we have limited space, I encouraged writers to focus on Propositions 4, 7 and 8 since these were the issues that I heard discussed most in the community. However, I gave the opportunity for anyone to write on any propositions they desired. I got back several articles on Proposition 8 and one article on Proposition 7 (which was published in week 3). This was not intended to be an issue focusing on same-sex marriage or Proposition 8, but it is clear that this is what people are interested in. As you read this issue, I pray that you might keep an open and loving mind to hear people's opinions who are different from your own, and think critically about issues.

Since we are discussing Proposition 8, I feel it is important that we all understand some history behind it. Prop 8, titled "Eliminates Right of Same-Sex Couples to Marry" is the result of a petition for an initiative measure. This petition was in

response to the California Supreme Court's ruling last May, that a previous 'Proposition 22' (passed with 61.4% approval) was unconstitutional. This California judicial decision effectively legalized same-sex marriages. Thus, Proposition 8 is meant to reinstate the definition of marriage as one man and one woman. Proposition 8 has nothing to do with California's provisions and protections for domestic partnerships.

Through the SEMI, I am trying to promote a culture of love, discernment and understanding, and I ask that you help me in this task by reading with this in mind.

On a lighter note, enjoy some of the best quotes from this political season below.

"Three words: Vice President Oprah"
—Barack Obama on Letterman

"...lipstick!" —Sarah Palin

"My Social Security Number is 8."
—John McCain on Leno

"When the stock market crashed, Franklin Roosevelt got on the television..."
—Joe Biden

— Ben Cassil

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the SEMI

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Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator.

Submission	Deadline
Fall 7	October 27
Fall 8	November 3

LETTER TO THE EDITOR

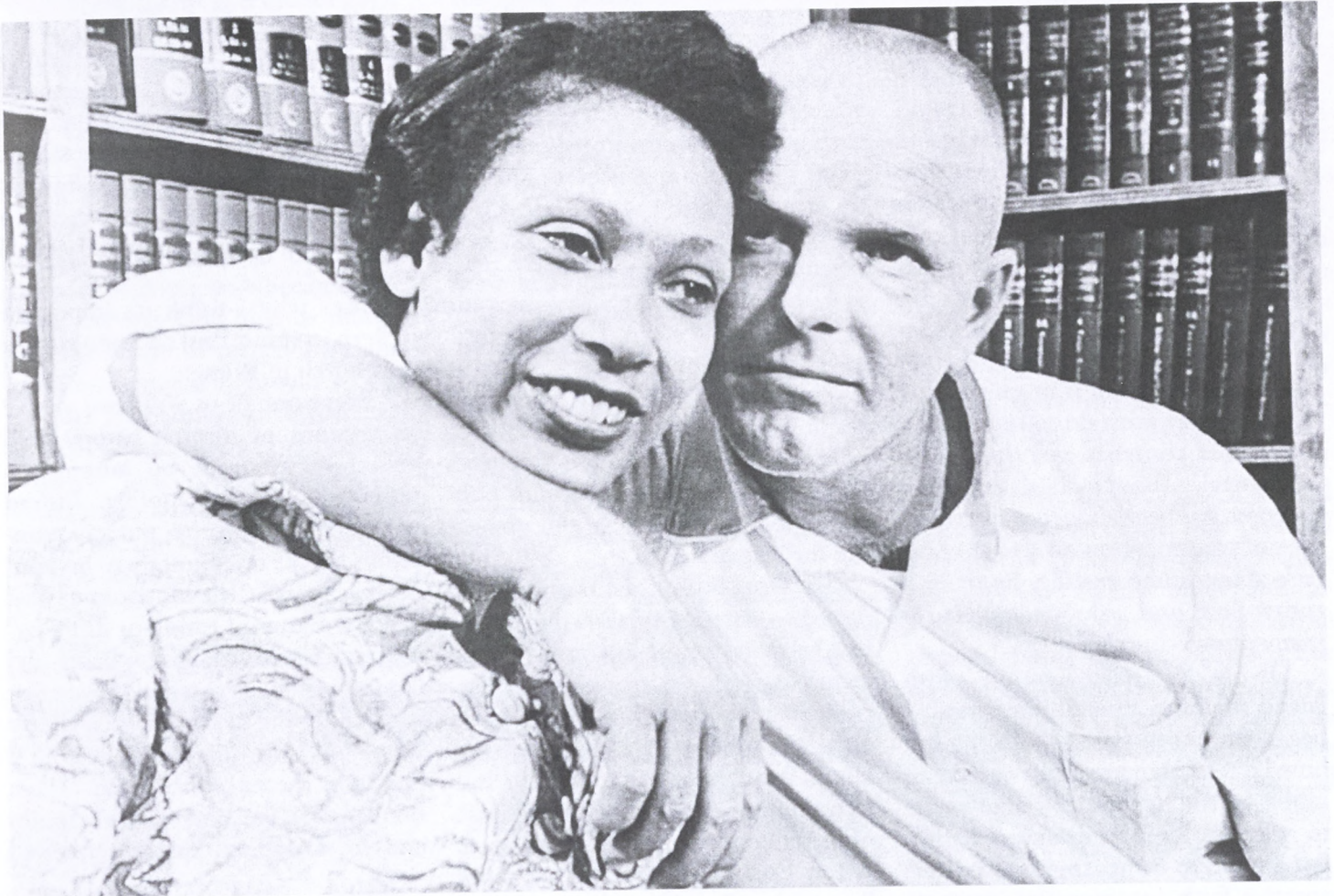
Anonymous MAT Student, '09

I apologize if this sounds like an infomercial. Your editorial "Let's Talk Politics" brought me a lot of peace in a potentially sticky situation off-campus. I have been volunteering at a non-profit, non-partisan social and economic justice agency and felt intimidated by the personal political agenda of my supervisor. This individual, knowing that I am a Christian and a Fuller student, asked me who I was voting for and why, and then proceeded to lecture me on why their candidate was better suited for the White House. I was shocked and dismayed, realizing I was no longer in a "safe zone." I filled my head with questions: "Should I continue to volunteer my time and services there? Will I be further ridiculed or rejected for my opinions?" It was not long after, I read your article and applied the biblical principles you suggested, and I was amazed at the wonderful results they produced in me to exercise self-control (and not sway the opinions of others) and diffuse anger in my political adversaries. Your guidelines gave me confidence to talk about—and not hide from—the issues, without being hurtful and divisive. Thank you! **S**

Proposition 8's Legality: *The Insufficiency of 'Christian Come-Backs'*

Opinion by Andrea Huffman

In 1967, Mildred and Richard Loving, a married couple living in Virginia, were arrested. Their crime? Being married. The Lovings were an interracial couple, and in 1967 interracial marriages were illegal in the state of Virginia. Shocking? Yes.



But even more shocking than this illegality was the “legal” reasoning behind it. The judge for this case stated: “Almighty God created the races white, black, yellow, Malay and red, and He placed them on separate continents...The fact that He separated the races shows that He did not intend for the races to mix.”

This reasoning behind illegitimizing interracial marriages is similar to many Christians’ reasoning for illegitimizing same-sex marriage. Of all the specific reasons that I have heard Christians give regarding the prohibition of same-sex marriage in the United States, these are the reasons that pop up most often: (1) Ho-

mosexual marriage is not what God intended (Romans 1:24-27) and is therefore a sin; and (2) Marriage was made for procreation (Genesis 1:28), and homosexual couples can’t procreate and thus should not be allowed to marry. Each of these “Christian come-backs” may resonate with you depending on your personal religious convictions. However, in the country where church and State are two separate entities, the legalization (or not) of an otherwise fundamental right (marriage) cannot be established based solely on its religious morality (or lack thereof). Did that come out right? Here’s the gist: In the same way that interracial marriages cannot be

made illegal based only on “religious” reasoning, Christians who are going to oppose the legalization of same-sex marriage need to do so with substantial legal arguments against it, not just religious ones.

In order to do this, Christians absolutely must understand the Constitutional history of marriage in the United States. For those of you who are thinking “What? Constitutional history?!” and are planning on immediately moving on to the next article, just hang tight for a second. I’ll make it as interesting (and as painless) as possible.

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Proposition 8: *Being Embraced or Being Rejected*

Opinion by Joe Bautista

In this upcoming November election those registered to vote in California will be given an opportunity to decide on, among other issues, whether or not our state should repeal its legalization of same-sex marriages.

When it comes to voting and other forms of political involvement, some within the church distinguish between the church's responsibilities in internal matters versus its responsibility to society. If a church believes that it should be politically active, then before it can do so, it stands to reason that it must determine what stance it will take on a given issue or set of issues. For those churches who are not politically active, they must still determine for themselves how they will respond or act, even if in responding or acting they must do so in isolation from other churches and the society in general. The practical problem, however, has been that coming to any type of agreement on how God really feels about homosexuality has been a contentious and arduous process for many of our churches.

On Sunday I talked with a Jewish friend of mine about these issues. I began the conversation by telling her how I'd read about a group of leading rabbis getting together to urge voters to vote "no" on Proposition 8. We got around to comparing how our respective faith communities interpret scripture. She thought that (the apostle) Paul was a nut and that the Bible should be approached as a mystery, not literally. I dismissed her sentiment about Paul, but then she said something that hit a little close to home: if any group of people in the world should be known for being accepting of gays, one would think that it would be Jesus' followers, but it's not.

I also decided to talk to a gay friend of mine about homosexuality. I asked him about commitment between homosexual couples, whether or not anal sex hurt, and, of course, his thoughts on Proposition 8. The conversation got a little heated at times, but it was the first time I'd really had an honest

discussion with him about his homosexuality. I was surprised, for example, to find out that at a young age he had actually been heterosexual. It was strange: even though we'd known each other for over twenty years, we'd never talked about this part of his life in any meaningful way. I felt things really opening up between us, and when I had to exit the conversation early he told me, "If you ever want to talk about it again, let me know," eager to continue it.

Finally I talked to my roommate about it, and he commented how it's unfortunate that the blame game gets mixed up in the debate: we not only end up hating the sin, we end up hating the sinner as well.

The more I think about the current debates—whether to allow homosexuals to marry (even the term "allow" seems somewhat patronizing), to become members our churches, or to be ordained—the more I realize it's not just an issue about right or wrong, but of finding or not finding acceptance, of being embraced or being rejected. When I asked my gay friend about Proposition 8 and how he would feel if it passed he told me, somewhat poignantly, that it would make him feel "less than human".

While Bill Clinton's policy of "don't ask, don't tell" may have worked to help prevent disorder and dissension in the armed forces, for us in the church such an approach can never work in the long run. We must seek to ask; we must seek to tell. Those who are gay, and those who support homosexuality, must continue to ask those who are not gay and who do not support homosexuality, to understand how they read the scriptures and why they see homosexuality as wrong. And those who see homosexuality as wrong must continue to

ask those who are gay why they feel it is not so and why it is for them such an integral part of their identity and their humanity. It's not enough that those who are in the closet stay in the closet; the closet, while safe, is also very lonely. We must continue to speak and to listen to one other. We must do so courageously and out of love.

That's why I think it's important to keep in mind Paul's admonition to the church in Rome:

"Every one of us will have to give an account of himself before God. Therefore we must no longer pass judgment on one another. Instead you should resolve to put no stumbling block or hindrance in your brother's way...The kingdom of God is not a matter of eating or drinking [or today, being straight or being gay] 'but of justice, peace, and the joy that is given by the Holy Spirit. Whoever serves Christ in this way pleases God and wins the esteem of men. Let us, then, make it our aim to work for peace and to strengthen one another.'" **S**

Joe Bautista works full time here at Fuller as the database administrator for Information Technology Services.



HOMOSEXUALITY continued from page 1

then allow the California court decision to allow same-sex marriages to remain intact? More important than this is the question whether—regardless of what Californians decide—the church will marry and ordain gays.

3. Justice. The problem with the use of the word “justice” above is that the definition provided is not the only one, and certainly not the definition most prevalent in Christian history. To be just, according to Anselm, for example, means always doing what is right, and doing so for the sole purpose of doing so—because this is right, the way God intends things to be. The virtue of preserving right—or just—doing is righteousness, justice. So: Can homosexual (specifically genital) relationships be conceived as “right,” “just,” corresponding with God’s intentions for the world in the beginning and in the future promised to us in Jesus Christ?

“Justice,” “rightness,” “rectitude,” and “righteousness” all have the same root in NT Greek (*dike*), meaning something like “the world set right” (N.T. Wright), a correcting of what has gone wrong in God’s creation. God has overcome that which enslaved his beloved creation—sin and death—in the cross and resurrection of Jesus. Jesus’ perfect obedience and his being raised from death were right, just. So we ask: can we conceive homosexual (again, specifically genital) relationships as just, right, that is, as something God created humans to do and have, and something God will have and let his people do in the end? I have a hard time imagining a positive answer to this question, though I am open to being challenged on theological grounds. I therefore have a hard time conceiving a “right” or “just” homosexual marriage (and therefore ordination).

church’s mission is to evangelize—and one can conceive obedience to God in voting as a small step in that process.

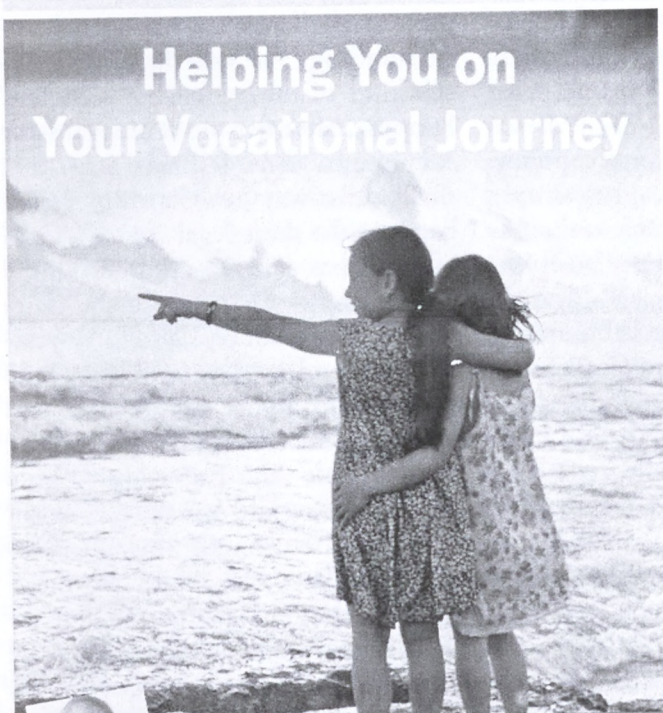
On the other hand, should the church be complicit in the empire’s violence? Washington (and Sacramento) “politics” is obviously antagonistic and violent, and thus has little to do with the kind of communal deliberation described above and needed right now in the church. The people passing legislation do not represent “the people.” They are demagogues who dole out the options to the people in language suitable to their interests, extracting any and every shred of real deliberation. They sound-bite and lambaste each other in order to bolster their own power.

So should the church in California vote for or against Prop 8? I wonder whether the church should even vote. Again: the first political task of the church regarding homosexuality is to discuss, argue, and debate together about what we, as the church, are going to do. This is not to shirk “political responsibility”; this is instead exactly the church’s political responsibility. So argue with me, please. Only, be gentle. **S**

4. The Churches’ Voting. How then should Californian Christians vote? Though I’ve said ministers probably should not marry two people of the same sex, a lack of persecution and antagonism are also part of God’s purposes. Perhaps allowing such a respite would diminish persecution and antagonism. And since the church would not be officiating at such services, we need not consider them “marriages” in our sense. Or perhaps we say the church should attempt to get the state to do what it considers right and just, since the

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Justin is a 4th-year MDiv student whose beautiful wife has forced him to wrestle through everything he has ever learned in theology.



Marriage: The Public Debate

Opinion by Richard Mouw

[Reprinted with permission from Richard Mouw's June 25, 2008 blog: www.netbloghost.com/mouw]

Well, the story about religious disagreements about same-sex marriage, published in last Friday's Los Angeles Times, got picked up by many other papers. I am getting quite a bit of feedback, much of it negative, about my quoting the Bible to defend my dissent from the California's recent decision to lift the ban on such marriages.

I don't mind the negative reactions. I was quoted accurately, and I do have strong views on the subject. I am convinced, along with the overwhelming consensus of the Christian tradition, that the Bible clearly forbids same-sex genital intimacy. This means that I take a conservative position in church debates about ordaining sexually active homosexuals and blessing same-sex unions.

I do believe, though, that the public arguments—those that take place about what should be sanctioned in the larger society—are of a different order. So I am a little nervous about being known as someone who simply quotes the Bible on issues of public policy. I will explain myself a bit here.

When I am arguing with my fellow Christians about these controversial topics, we can usually take for granted some sort of common framework for our debates. We all at least profess to care about what God thinks about the issues. For me that means looking at what the Bible teaches. And if some Christian has a different take on the Bible's authority, then we can at least argue about how we do go about getting clear about God's thoughts on sexuality questions.

In those discussions I try to make it clear that as a Christian the Old Testament references, all by themselves, are not decisive for me. In the places where same-sex intimacy is condemned as "an abomination," there are other sexual practices—marital intimacy during menstruation, for example—that the Christian community has not taken as normative for its own practice. Moreover, even

the Sodom story is not a clincher. If all we had on the subject is that example, we would only know that God gets very upset with the suggestion of gang rape—the Lord would surely have been equally upset if the crowd of men at Lot's house were asking for sex with Lot's daughters.

The basic rule for understanding the present-day relevance of Old Testament prohibitions for the New Testament church is whether the New Testament reaffirms what we find in the Old. And I take it as obvious that the first chapter of Romans does reaffirm the prohibition against same-sex intimacy. This in turn reaffirms the more general teaching of the Old Testament about God's creating purposes—what is "natural"—for human sexuality.

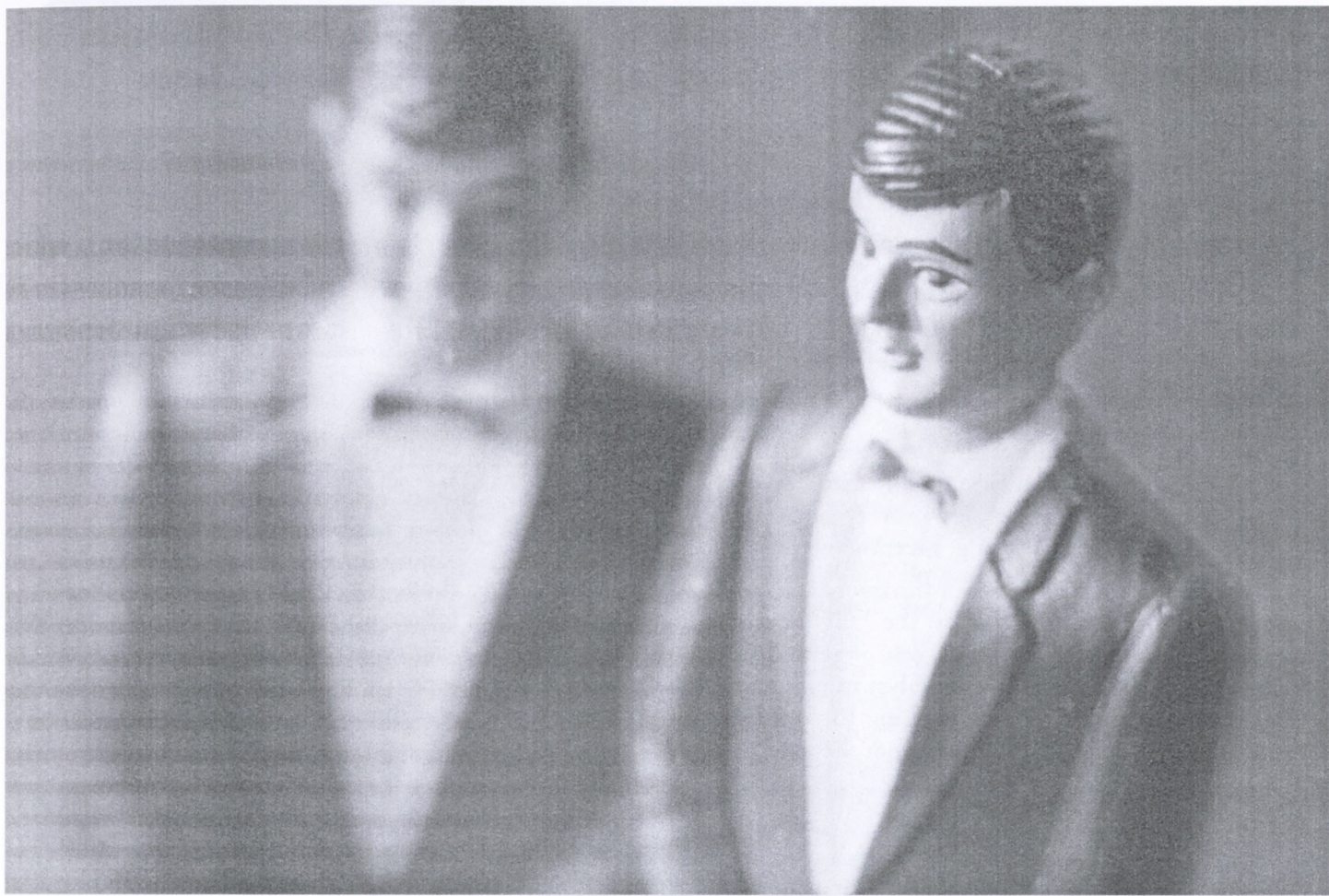
In the debates about public policy, however, I know that I cannot simply quote Scripture or cite ancient theologians in order to defend my position. I do not believe that everything that is declared sinful in the Bible ought to be declared illegal in contemporary pluralistic societies. Here we enter a more pragmatic arena where we need to explore with our fellow citizens whether we have any common assumptions about what makes for a healthy society, and whether we can then figure out a workable arrangement that can accommodate our respective moral convictions. Unfortunately, that is not an easy discussion to have in the present climate. Many of my fellow Christians simply want to condemn the idea of same-sex unions as sinful. And many defenders of those unions seem eager to use

terms like "homophobia" in describing anyone who disagrees with their views. When both sides are shouting at each other, it is difficult to have a discussion that clarifies the issues.

I wish we could have an honest wide-ranging public discussion about the respective fears that lurk between the surface of our passionate public debates. So, in case anyone on the other side wants to have that kind of discussion, here is an honest statement of my worries about giving a new legal status to same-sex unions.

My worries are variations on the old slippery-slope concern. I worry about where we are headed with the present challenge to traditional understandings of marriage. Here is the kind of thing that concerns me. Suppose, after five years of legal same-sex unions, three lesbians insist that their three-way relationship should be given the same legal status. (A case like this has actually come up in the Netherlands.) Or suppose the claim is made on behalf of, say, a forty-year-old man and a 13-year-old boy who have an intimate relationship that is approved of by the boy's parents, a gay couple who had adopted him. Or suppose—and given the recent national attention to this phenomenon in Texas—the "plural marriage" groups ask for legal permission for their arrangements, with appropriate guarantees against the abuse of minors.

What would keep us from extending the concept of marriage to these relationships? Up until recently these arrangements have been out of bounds because civil society has restricted legal status to marital relationships be-



tween one man and one woman. Defenders of same-sex unions typically argue that gay and lesbian couples deserve to have their relationships legalized because the persons involved are as committed to each other as are heterosexual couples.

Once we accept, however, deeply felt convictions as a sufficient basis for allowing the legalization of same-sex relationships, what would keep us from extending the same status to a man-boy relationship, or to three-way relationships? Polygamous religious communities in the 19th century certainly felt deeply about their arrangements, yet the government ruled those relationships impermissible. Will they now be re-instated as a legally-sanctioned option? And what have we learned about deeply felt convictions that we did not know in the 19th century?

These are the kinds of questions I want to ask. Perhaps I can be reassured by the folks that I disagree with

about same-sex unions. They may have clearer—and quite sensible—restrictions in mind that would keep us from moving into the anything-goes scenario that worries me. I am willing to listen to the case that they make in response to my expressed concerns. And I hope they will listen to me as I assure them that I am not simply wanting to impose my specific religious convictions on them. I am passionate about pluralistic democracy. I know that politics is the art of compromise. But it would be helpful to know just what it is that we are being asked to compromise about.

Someone sent me an irritated email the other day accusing me of simply wanting to impose my religious views on everyone else in our society. For that person, and for many other defenders of same-sex marriage, that is what the opposition comes down to. I firmly reject that assessment. The real issue is the health of the social order. The defenders of same-sex mar-

riage, and now the courts themselves, are sanctioning a major change in the basic concept of what a marriage is. Where are they willing to draw the lines on even more pluralism in accepting various relationships as legally sanctioned marriages? I believe that the burden of proof in on those who are advocating the change. **S**

Dr. Richard Mouw is the President of Fuller Theological Seminary. Four more years!



ASC CALENDAR

Friday October 24th: Poetry Night
Saturday October 25th: Flag Football Week #4
Tuesday October 28th: TOWN HALL MEETING
Friday October 31st: ASC General Council
Saturday November 1st: Flag Football Week #5
Saturday November 1st: Film Screening: *Iron Jawed Angels*

@ Coffee By The Books 7:00 p.m.
 @ Washington Middle School 8:00 – 11:00 a.m.
 @ the Garth 10:00 a.m.
 @ 490 Walnut 1:00 – 3:00 p.m.
 @ Washington Middle School 8:00 – 11:00 a.m.
 @ Chang Commons Theme Room #2 7:00 p.m.

ALL-SEMINARY COUNCIL CORNER

By Libby Mucciarone, ASC President

Midterms, major papers and the holidays surprise me every year. I swear last week was the middle of August and it was 90 degrees outside. Well, at least half of that memory is accurate! Seriously, how does this happen? The quarter system kills me slowly every single Fall and my third fall quarter has attacked with a vengeance. My days consist of papers, reading, meetings—rinse and repeat.

I wrote two weeks ago about buzzwords. You know what I am talking about—words like “slash,” “dialogue” and “community.” Last Monday, the TGU hosted “Chat @ the Cat” as a follow-up conversation for the movie *For the Bible Tells Me So*, which was presented by the Brehm Center and the Peace & Justice Concerns Committee. Students came to the Catalyst to talk about how to engage homosexuality from a ministry perspective. Throughout the year, ASC is looking to continue conversations regarding a number of issues—engaging the elephants at Fuller. You all know what they are.

We can't pretend we have a solution to every problem—but naming and claiming the elephants in the room helps alleviate the negative experiences of the initial encounters with these large animals. We thoroughly encourage you to join us at the first Town Hall meeting on Tuesday, October 28 at 10 a.m. in the Garth as we start to name some of the elephants and hear your thoughts about your experience at Fuller. We can't promise the weather won't be warm, but we can promise the conversation will be fruitful. See you there!

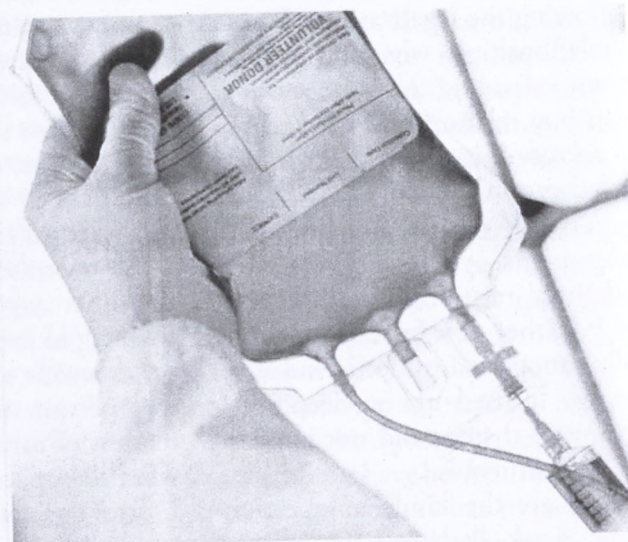
ANNOUNCEMENT

WE WANT YOUR BLOOD!

In connection with Student Life & Services and Human Resources, Huntington Memorial Hospital will host a blood drive on campus Thursday, October 30, 10:00 a.m.–4:30 p.m., in Payton 101.

To make an appointment, email:

jackie.baca-geary@huntingtonhospital.com.



Is Wealth a Sin?: Revive '08

By Samantha Farinacci

The other day my super-cool boss and friend, who happens to also be a Fuller student, asked me point blank: "Do you think it's a sin to be wealthy?" We had been studying for a Christian Ethics exam, and somehow our review of the texts turned into a somewhat impassioned discussion of economic justice,

or injustice as is more commonly the case in the world.

It is worth taking a pause from my boss' question to say that I do not think I have escaped even one Fuller class without this kind of issue being raised. With all of our fairly traded hand woven purses, non-plastic water bottles and "Stop Genocide in Sudan" t-shirts (mine is bright orange), it's not uncommon that a concern for the oppressed might come up in everyday conversation. In fact, I have found that it is this deep care for the financially marginalized that is perhaps the most beautiful and more importantly Christ-like quality of Fuller students.

And yet, I will admit, I often

leave these meaningful conversations about the poor a bit unsatisfied. While there is a surplus of care and concern shared by all, I frequently walk away feeling unsure about what I should really do, exactly.

Because, in truth, I don't know if being affluent is a sin, but I do know that this grossly unequal distribution of wealth has to change. I just don't know how. Is it through systemic changes or spiritual transformation, incarnational ministry or welfare reform (etc.)? Each class seems to offer a different paradigm that hopefully we will be able to bring to our present and future ministry endeavors.

So while I'm not exactly sure

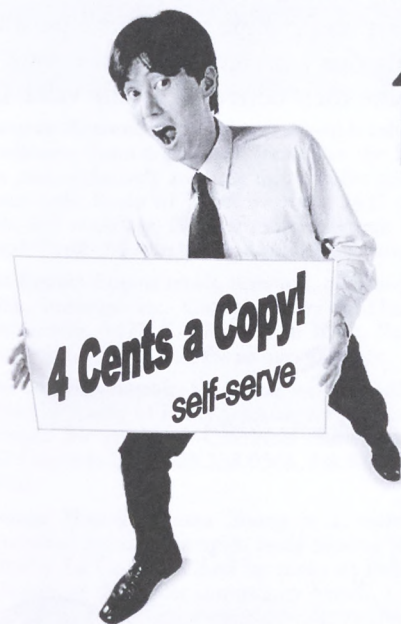
which paradigm to pick, (or perhaps in true Fuller fashion, it's all of them) I'd like to ask you to join me in an event my church and a local non-profit are hosting to try and do our small part in this big problem:

Revive '08 is a benefit concert featuring the band Future of Forestry to raise money for students in Ghana to attend college. It will take place at Pasadena City College in Harbeson Hall on November 1, at 7 pm. Tickets are \$15, and 100% of the proceeds will go toward the cause. Feel free to check out the website revive08.wordpress.com, and buy a ticket or, you know, 80. **S**

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COME-BACKS *Continued from page 3*

The ultimate question surrounding same-sex marriages is whether or not homosexual relationships should be sanctioned and valued as much as heterosexual ones. The majority of those who say the two are not equal do so mostly for religious reasons, and actually so did the courts! Many court decisions that outlawed same-sex marriages gave as their legitimate purpose for denial the fact that God intended marriage to be for one man and one woman (see *Goodridge v. Dept. of Public Health* and *Baker v. Vermont*). Since the sanctification of marriage comes from religion, and since the majority religion opposed same-sex marriage, the courts stated that they, too, must oppose same-sex marriage.

This, however, is not actually true. The institution of marriage was handed over to the State during the Reformation, and this essentially diminished its religious value. For example, one of the reasons that the Massachu-

setts Supreme Court legalized same-sex marriage was because historically, marriage in that state had nothing whatsoever to do with religion. Actually, the legal stipulations for marriage in any state have nothing to do with religion. Marriage can be a religious ceremony, but it is in no way obligated to be. The State does not disallow atheists from marrying, nor those who have engaged in pre-marital sex. These examples, too, are "sins" or are not how God intended, but the State cannot deny these people the right to marry simply because their lifestyle is "sinful." The same is true with homosexual couples, and thus, from a legal perspective, Christian come-back #1 is irrelevant.

On to Christian come-back #2: procreation. This is indeed a legitimate concern, but actually the link between marriage and procreation was severed years ago by the Supreme Court. The case that created the disconnect between

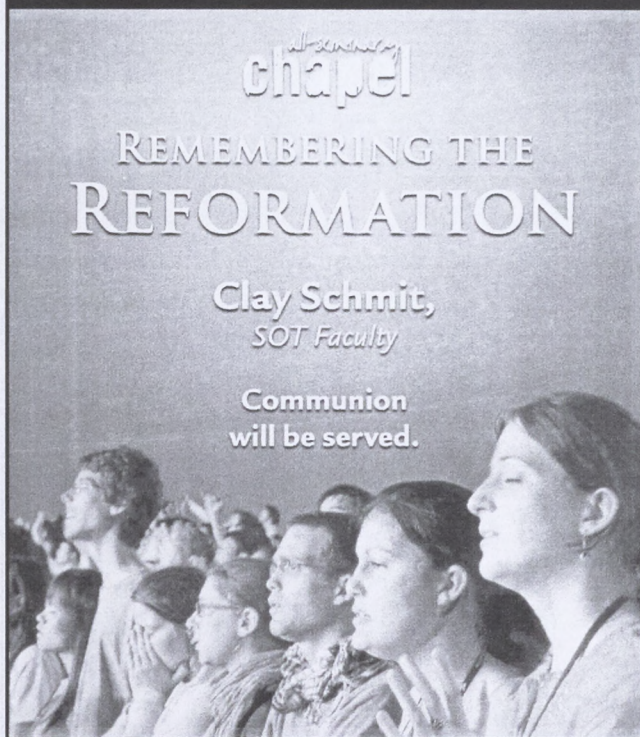
4th, and 5th Amendments created a right to privacy, including privacy for married couples. Because of this, the Supreme Court found the laws unconstitutional, and in doing so, it also severed any state-sanctioned link between marriage and procreation.

Five years later, another Supreme Court case ruled that even non-married people can use birth control for non-marital sex because, according to the Equal Protection clause, they have the same right to privacy as married persons (the 14th amendment—it's kind of a big deal). Thus, the State has severed the link not only between marriage and procreation, but also sex and procreation. Goodbye, Christian come-back #2.

The purpose of this article was not to lobby your vote, but to try and encourage self-examination for the reasoning behind your vote. If Christians oppose same-sex marriages because of their religious convictions and they believe that these types of marriages should be outlawed, then it is their right as US citizens to express that belief! But because of America's separation of church and state, Christians should prepare themselves with more than Bible verses and personal religious convictions if they want to make their concerns legally valid. **S**

ANNOUNCEMENT

Sharing the Gospel, Sharing Ourselves



all-sunday
chapel

REMEMBERING THE
REFORMATION

Clay Schmit,
SOT Faculty

Communion
will be served.

Wednesday, 10 A.M. • October 29, 2008
Travis Auditorium

between marriages and making babies is *Griswold v. Connecticut* in 1965. This case dealt with two Connecticut laws, one that prohibited doctors from giving people birth control and another that made birth control illegal. In 1965, a married couple asked for birth control from some doctors, and after examining the wife, the doctors prescribed her some birth control. They were arrested and convicted by the Connecticut state court. When this case made it to the Supreme Court, the Supreme Court stated that the 3rd,

Andrea (2nd-year MACCS) hails from Texas, where her Christianity is often questioned because of her moderate political opinions. Yee-haw.



ANNOUNCEMENT

Missiology and Mary in Latin America

The Southern Church and a Fresh Mission Movement

Featured speaker

Valdir Raul Steuernagel



NOVEMBER 5 WEDNESDAY

Fresh Air Blows Into the Mission Movement, Part 1

Chapel Service
Travis Auditorium
10:00 a.m.-11:00 a.m.
Speaker: Valdir Steuernagel

Fresh Air Blows Into the Mission Movement, Part 2

Travis Auditorium
11:00 a.m.-11:45 a.m.
Speaker: Valdir Steuernagel
Q+A
11:45 a.m.-12 noon
Moderated by Bryant Myers

NOVEMBER 6 THURSDAY

Doing Theology/Missiology with an Eye on Mary, Part 1

Travis Auditorium
10:00 a.m.-11:00 a.m.
Speaker: Valdir Steuernagel
Response: Juan Martinez

Doing Theology/Missiology with an Eye on Mary, Part 2

Travis Auditorium
11:00 a.m.-12 noon
Speaker: Valdir Steuernagel
Response: Liseth Rojas-Flores

For complete details on panel discussions and individual sessions, including speaker bios, topics, please visit:
www.fuller.edu/sis/

MISSIOLOGY LECTURES 2008

FULLER THEOLOGICAL SEMINARY • SCHOOL OF INTERCULTURAL STUDIES

SERVICES

Mountain Retreat: Beautiful country-style cabin, 2 bedrooms (limit-6 persons), located in the Big Bear area, exclusively available to the Fuller community only. Rates: \$175 per weekend; \$425 per week; \$65 weekdays. Non-refundable deposit required. Email: Marylee Hull at hull0@mac.com.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service. 1477 E. Washington Blvd., Pasadena. Call 626.798.4064 for an appointment.

Auto Collision Repair. 5 minutes west of Fuller. Owned by family of Fuller graduate for 25 years. Discount for students! Columbia Auto Body. 1567 Colorado Blvd. 323.258.0565. Ask for John or Paul.

Massage Therapy. Susan Young is a nationally certified massage therapist, ready to serve you in nearby La Cañada. Liked by many at Fuller, she is part of the Fuller community herself. Call 626.660.6856 and visit www.relaxhealgrow.com.

Rings, Diamonds, and Things! Walter Zimmer Co. is a jewelry design, manufacturing, and repair business founded in 1917 and located in the jewelry district of downtown Los Angeles. Owner Mel Zimmer is a longtime member of Glendale Presbyterian Church. Because of our appreciation

of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Phone Mel's son Ken at 213.622.4510 for information. Also visit our website: www.walterzimmer.com.

J&G Auto Service. Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 626.793.0388. Monday - Friday, 8 am - 5:30 pm.

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final oral defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, PhD. 310.640.8017. E-mail tgranoff@lmu.edu. Visa/Discover/MasterCard/AMEX accepted.

Announcing two intensive therapy groups facilitated by Sam Alibrando, Ph.D. 1. Mixed-gender Interpersonal Growth Group, based on his book on the change process; 2. Sex Addiction recovery group. Please call 626.577.8303.

Free Photography! Weddings, Baby and Family Portraits, Pet Portraits, and Events. Limited time offer. Contact us for details. Golden Horse Photography www.goldenhorsephoto.com, cust-srvce@goldenhorsephoto.com, 909.573.2681.

Worship in German! "Christuskirche" (United Methodist) is not far from campus. We have a German language ministry serving the L.A. basin. We provide English translation on screen, for almost everything that happens in church. Come and worship with us and serve Christ. Sunday worship: 10:30 a.m. Info: 818.500-0786, www.Christuskirche.us or office@Christuskirche.us. Or talk to the student of yours who joined us: Andrew Talbert, AndrewRHett@gmail.com

The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

FULLER HAPPENINGS

US Army Chaplain Recruiter on Campus.

Thursday, October 30

9 a.m. - 2:30 p.m. in the Garth.

Come find out about the US ARMY Chaplain Candidate Program and direct commission Chaplaincy Program for both Reserve and Active Duty (Regular Army). This info includes bonuses and different kind of waivers to be accessioned as Army chaplains. Call Vocational Discernment & Career Services at 626.204.2071 for further questions.

Seeking Ordination?

Friday, October 31

12 p.m. in the Garth

The Christian Reformed Church director of candidacy will be on campus. Information and lunch is free. Call 616.901.7784, or email: dkoll@crcna.org for more information.

Ministry Enrichment Seminars from the Office of Field Education

For information contact Parimal Roy: 626.584.5595, fe-advisor2@fuller.edu.

Faith-Based Conflict Transformation

Tuesday, October 28, 2008,

5-7 p.m., Payton 101

This is a basic skills training workshop that provides an introductory exposure to the various concepts and dynamics of conflict. It is designed to help participants develop personal peacemaking and conflict transformation skills. Exercises and role-play scenarios provide interactive skills application. A team from Christians Empowering Others for Reconciliation with Justice (CERJ) will present.

Legal Issues in Church Counseling

Thursday, November 6, 2008, 3-5 p.m.

490 E. Walnut, Conf. Room 220

Your counseling work can expose you and your churches to very significant liability. This seminar will explore how liability arises, and in particular, the exposure to liability arising from sexual misconduct during counseling, the rules for handling confidential information, when to report child abuse and other reporting obligations. We will talk about the use of liability and medical release forms, and perhaps insurance. Finally, we will discuss some practical steps to address a crisis in the church, such as a child abuse allegation, when one arises. Mr. Dennis Kasper will present.

First Aid & CPR Training

Thursday, November 6, 2008 or Tuesday,

November 11, 2008, 8:30 am - 2:30 pm

(with a one hour lunch break), Payton 101.

Fuller Seminary is hosting a First Aid & CPR Training course with infant and child certification included. The cost for the training is \$70, which gives you a two-year certification through Medic First Aid.

Please RSVP to the Office of Human Resources at 490 E. Walnut Ave, 2nd floor. Class size is limited so reservations will be accepted on a first come, first served basis. Light refreshments will be provided during the class. There will be a one hour lunch break. Email hr@fuller.edu with questions.

CPE Day at Fuller

Wednesday, November 12, 2008,

11:00 a.m.-1:00 p.m. Payton 101

Presenter: Panel of Clinical Pastoral Education (CPE) students and supervisors

Join us for a panel discussion with students who have recently completed a CPE experience in hospital chaplaincy. Talk one-on-one with local CPE supervisors and learn about the CPE hospital sites and programs. Lunch will be provided.

Free Individual Therapy. The Fuller School of Psychology is offering free individual therapy to a limited number of students and their family members on a first-come-first-serve basis. Therapy is provided by supervised students earning a doctoral degree in clinical psychology. Ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. The duration of therapy is limited to 10 sessions. For more info, contact the School of Psychology at 626.204.2009.

Field Education Hospital and Hospice Internships for Winter 2009! Two-unit FE546 Hospital Chaplaincy internships are being offered at Huntington Hospital in Pasadena, Glendale Adventist in Glendale, Providence St. Joseph Medical Center in Burbank, and Northridge Medical Center in Northridge during the Winter 2009 quarter. A two-unit FE548 Hospice Chaplaincy internship is being offered through VITAS Healthcare Corporation of California. These courses emphasize spiritual care training in a hospital or hospice setting. Students will

learn how to be present to patients and/or their families during a crisis, as well as the preliminary steps in performing a spiritual care assessment.

Before registering for either course, interns must be interviewed and accepted by the prospective hospital or hospice chaplain. Start the process early! Contact the Office of Field Education at 626.584.5387 for hospital application forms and contact information.

Chaplain for Vocational Discernment. Do you know what you are gonna do with your life? Would you like to have someone to listen, reflect and pray with you? Kim Varner serves as the Chaplain for Vocational Discernment in the office of Vocational Discernment and Career Services to offer pastoral care and support to Fuller community. Contact Kim Varner at 626.396.6030 or denay_varner@fuller.edu for walk-in hours and appointments.

The Installation of Dr. Marguerite Shuster into the Harold John Ockenga Chair of Preaching and Theology in the School of Theology will take place on Tuesday, February 11, 2009, 10:00-10:50 am at the First Congregational Church. Dr. Shuster, the Harold John Ockenga Professor of Preaching and Theology, will speak on the topic: "The Hidden Hand of God." The church is located on the corner of N. Los Robles Avenue and E. Walnut Street. This event is open to the public and no reservation is required. For more information contact the School of Theology Dean's Office at 626.584.5300, or email theology@fuller.edu.

Tickets to Amusement Parks: Student Life and Services sells tickets to Disneyland, Legoland (\$42), Seaworld (\$50 adults \$44 children) and Universal Studios (\$46 adults, annual passes also available). Come by our office on the 2nd floor of the Catalist, or call 626.584.5435.



Happy Birthday to our wonderful boss and Managing Editor, Carmen Valdés!